

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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## POETRY—ORIGINAL.

The language of a Penitent, who after rising into a state of affluence, by improper conduct, becomes once more the child of adversity.

God of mercy pray draw near,  
While I pour forth my ardent pray'r;  
O let no wayward passion roll,  
To mar the current of my soul;  
But let thy Heavenly peace impart,  
Sweet consolation to my heart,  
Relying on thy promised word,  
And pledged by our departed Lord,  
I now approach thy holy throne,  
And say, O God! thy "will be done."

Too long alas, this stubborn heart of mine,  
Refused to seek and taste of things divine;  
Too long I shut conviction's door, O Lord!  
Against the truths of thy all potent word;  
Too long I sought the madning power of sin,  
And drank unquenching, all its vices in;  
Too long I roved o'er pleasure's varied sea,  
Too proud dear Lord, to give one thought to thee  
I scorn'd to own thy just superior sway,  
And wish'd, (ungrateful wish!) I wish'd thee far  
But thou, O God, in pity saw my state, [away  
In mercy, stopt the threatening hand of fate.  
Thou took'st that, which oft gives vice control,  
And spoils the native purity of soul;  
Plunges its deluded votaries in despair,  
And lying, leaves the wretched sufferers there.  
But thanks to thee, Almighty God above,  
My heart is mellow'd by thy hand of love;  
No longer wealth has any charms for me,  
My every wish is plac'd dear Lord in thee.

O adversity! tho many thee deplore,  
Thou bringest joys I never knew before;  
'Tis thine to mellow that which *avarice* sear'd,  
Where every noxious weed of vice appear'd;  
'Tis thine to lay that sordid power in dust,  
On which so many, many millions trust;  
'Tis thine to stop ere finally they run,  
Against the shoal—where thousands are undone;  
'Tis thine to gently ope in secret guise,  
The sad delusion of our mental eyes;  
'Tis thine to bring us back to virtue's plan,  
And break the pride of poor impotent man.

Then comes conviction once again,  
With sweet Religion in her train,  
To warm the latent virtues of the heart,  
And fondly cherish'd there, impart  
These sacred hopes, to mortals given,  
To fix their wayward thoughts on HEAVEN.

Father, I ask not wealth again,  
My portion here below—  
For ah! it bears a latent pain  
To deepen earthly woe.

O no, 'tis sweet religion's aid,  
O God, do thou impart;  
Come heavenly gift, celestial maid,  
And guide my wayward heart:  
Oh! come, and like the breath of even,  
Waft my troubled soul to heaven

EDMUND S.

## EXTRACT FROM THE NINTH REPORT OF THE AMERICAN TRACT SOCIETY.

"It will be recollected by many, that proposals were made by the Agent, in the Boston Recorder, for publishing the Memoirs of Mrs. Emerson, as a Tract, provided means could be obtained to defray the expense. Soon after this, he received a letter from the Rev Daniel Smith, Pastor of the church in Louisville, Kentucky. "The account," says he, "of the conversion of Mrs. Emerson is one in which I have long felt a deep interest. The events narrated in that little Tract, transpired in my father's family, and within my own recollection. I think it worthy the most extensive circulation; and calculated to be eminently useful. Many readers may think the colouring of the narration too high. But when I read it having a distinct recollection of the facts contained in it, I did not think that it at all exceeded the sober truth. I have," says he, "\$500 from the late lamented Mrs. Margaret Douglass, of Natchez, Mississippi, a lady, who during my residence in that place, left the world with a triumphant faith in the Saviour of sinners. This money was committed to me for charitable purposes; and \$100 of it, I give to the American Tract Society to print that Tract." And although it does not appear from the letter, and it is not known to the Committee, but that his prospects of life were, at that time as great as usual, yet he added this sentence, *In case of my decease, this letter shall be sufficient authority for your Treasurer to obtain the money from my executors, to be appropriated to the above mentioned object.*" A few days after, this beloved man closed his earthly labours, and entered, we trust, into that rest which remaineth for the people of God; there to meet with her whose

pious bounty he had distributed, and with her whose conversion he had witnessed, and an account of which he wished to perpetuate to all future generations, to look back on the way by which the Lord had led them, and with all his ransomed people, to join with united heart and immortal tongues in everlasting thanks unto his name.

"This Mr. Smith was an intimate friend and companion of Samuel J. Mills, whose memory will be precious to the heart of christians on every continent, and will be associated with the dearest interests of the Church, till the second coming of her King. They were both ardent friends of the American Tract Society. They took a deep interest in its concerns; and viewed it as destined, in providence of God, to bear an important part in the renovation of the world. While on a tour together in 1814 and 1815, of more than 5000 miles through the Southern and Western States, forming Benevolent Societies, and devising and executing plans for the salvation of the world, they distributed great numbers of the Society's Tracts; and bore the most ample testimony to their utility and importance. May many young men be raised up to follow their example, and after serving God and their generation, meet them in heaven, to witness the consummation of their benevolent labours, and see them eternally exulting in the glory of God, and the ever growing joy of his people.

"About the time of receiving Mr. Smith's letter, the Agent received another letter, from another part of the country. The writer of this says, "Your proposal to publish as a Tract, the Memoirs of Mrs. Emerson, was peculiarly gratifying to me. I have ever considered that Tract as one of the principal instruments in the hands of Divine Providence, of drawing my attention to the things of eternity. I enclose you \$30 to defray, in part, the expense of its publication." Other donations have been received from other individuals, for the same object.

"Can we not here see reasons why angels rejoice 'over one sinner that repenteth?' The conversion of Mrs. Emerson has, we trust, resulted in her eternal salvation. The account of it, written by herself, is already known to have been the means of the hopeful conversion of several others; and some of them are now distinguished benefactors of the Church. These, and others whose hearts have been warmed and animated by the history, lay the foundation for its perpetual circulation. Well may angels rejoice; for the circulation of this Tract may be the means of greatly increasing the number of their companions; and adding multitudes to the multitude which no man could number, who will shout unto their God, and ours, harmonious songs of salvation forever and ever.

"This tract is printed, and we expect to have it soon at the C. Repository office.

"On meeting a man in —, and offering him a subscription paper to make his minister a Life Member, and asking him if he would subscribe, he answered with strong emotion, "Yes, I will give a dollar; for one of those Tracts has saved me from ruin." And in almost all cases, after explaining the object, he (the Agent) has found persons ready to assist.

"To meet the numerous calls for Tracts, the Society must have greater funds.

"It has sent out, during the past year, more than 889,000 Tracts. More than 20 of its numbers are now out of print; & yet the Depositories now established, have not upon an average, Tracts to the amount of 50 dollars each. To furnish the numbers now out of print will require 1000 dollars. And to establish and supply Depositories over one half of the country which now remains destitute, and where, had we the means, they might be established to the greatest advantage, we need funds to the amount of 10,000 dollars more. And where, the Committee would ask, can funds be employed to greater advantage, or with a prospect of greater success? Should each Depository now established, instead of supplying the 30,000 souls assigned it, furnish but one Tract a year, to one third of that number, the Society would speak to 920,

000 souls. And could it obtain the means to establish as many more Depositories, it would speak on the most interesting of all concerns, the salvation of the soul, to 1,840,000 people."

"The American Board of Commissioners have a printing press at Malta. And from the present indication of Providence, it may be expected that ere long all Western Asia will be stretching out her arms for Tracts. There is now no effectual obstacle, could they be furnished, to their immediate, and extensive circulation. And not only could they be circulated, but they would be read, and with most lively interest. A gentleman, lately from that country, who had himself distributed numerous Tracts in ports around the Mediterranean, remarked on his return to England, to those who had supplied him, "I thank you gentlemen, ten thousand times, for the Tracts which you gave me. I had often been told that it was of no use to think of offering Italians, Greeks, Portuguese, and Spaniards, religious books; for they would not read them, they dare not take them. But I now know better. You can have no idea how welcome the Tracts were, in all the ports where we touched along the Mediterranean. The people ran after me in the streets, and pulled me into their houses, in order to obtain them: and that too, after I had distributed all I had. And I could hardly pacify them, but by telling them that I would bring them more, when I should come again. I assure you I became well known; and I hope to carry out a good supply the next time, knowing how glad they will be to see me, and the good books."

"To be convinced that tracts are the means of infinite blessings, we need only look at facts.

"As a young man, in a neighbouring state, was about to set out on a voyage at sea, a pious friend put into his trunk a parcel of Tracts. While on his voyage, curiosity led him to examine this little bundle. On opening it, his eye fastened on "the Young Cottager." He arrested his attention, and he read it through. And there is reason to hope that it has left an impression on his mind which will never be effaced. He separated from his companions, and spent much of his time in reading, meditation and prayer. He continued this course until his return; when he found that his relish for former pleasures was gone, and he was led to say, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." He has since made a public profession of religion, and relates with humility and gratitude, the kindness of God in causing to be put into his trunk that little Tract.

"The Young Cottager" is an authentic narrative, written by Rev Leigh Richmond, and has repeatedly been blessed to the salvation of men.

"A copy of it was handed, by a little child, to a young Lady in this Commonwealth. As she read it, an involuntary tear started from her eye, and offended with herself for being overcome by a Tract, she threw it down, and resolved to have nothing more to do with it. But she could not rest, and took it up again. She was again affected even to tears, and angrily threw it down. But she could not rest then; she took it up again, and at length read it through. And an impression was fastened upon her mind, which there is reason to believe will be eternal. "What," said she, "can this poor cottager so bewail her sins, and I, who am tenfold more guilty, feel no relenting?" Days and weeks of anguish, on account of her sins, passed away; and she wandered in darkness and saw no light. But at length a ray from the Sun of righteousness broke in upon her, and she was brought out of darkness into marvelous light. For years she has now been engaged in seeking out the poor and destitute, and distributing among them Bibles and Religious Tracts; instructing them in Sabbath Schools, and exciting her acquaintance to greater and more systematical efforts for the salvation of men.

The Tract entitled "Sixteen Short Sermons," was handed by an aged lady in this state, to a little boy. He read till he came

to the third sermon, which is from this text, "All have sinned, and come short of the glory of God." This appeared to be for him. He felt that he had sinned, and in a thousand instances, come short of the glory of God. He became deeply distressed, began from that time to search the scriptures daily, and to seek the salvation of his soul. In a few months he obtained, as he hopes, joy and peace, in believing in Jesus. He was admitted a member of the visible church, has since been preparing for the ministry, and is now about to enter upon its sacred duties.

"Four other cases of hopeful conversion, and indirectly upwards of 40 cases more, already known to the Committee, appear to have been connected with the reading of only five copies of the above mentioned Tract.

"Here then are nearly 50 persons whose hopeful conversion is seen, by the feeble eye of mortals, even in this transient world, and while looking through a glass darkly, we have been conversant with the reading of only six copies of one single Tract. Of this Tract, 24,000 copies have been published by this Society, and great numbers by other Societies. Add to the influence of those 6 copies, the influence of all these; and to the influence of all these, add the influence of 3,000,000 other Tracts published by this Society; and 2,000,000 by other Societies in this country; and to the influence of these, add the influence of 50,000,000 published by the London Tract Society; and other millions by other Tract Societies on the continent of Europe, and who can estimate the result! Let the increase of Tracts go forward, as it has done for ten years past, only 20 years to come, and there are hundreds of millions in actual circulation. Sum up the amount of the influence of all these upon the souls of men. See them speaking to immortal beings, in every town, village, and family, on the continent of Europe; American and European Tracts meeting and mingling together on the shores of the Caspian; extending their influence to every part of Asia; to the Islands of every sea; to every continent, and kingdom, and family on the globe; and moving onward with animating influence to the end of the world; "and, lo, a great multitude which no man can number, out of all nations, and kindreds, and people, and tongues, stand before the throne of God, and before the Lamb," and open their everlasting song, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever."

## GENERAL ASSOCIATION OF CONNECTICUT.

This Association convened at Windsor, Conn., on the third Tuesday of June.

### Extract from the Report.

The past year has not been destitute of evidence that the Most High delights to bless and to build up his church. Revivals of religion have been marked with signal displays of the power and grace of Zion's King. In the county of Fairfield, the towns of Greenwich, New Canaan, Norwalk, Fairfield and Reading, have shared in the special influence of the Holy Spirit, and about two hundred and fifty have been united to the visible people of God. In the county of Litchfield, the town of Sharon has been graciously visited by a revival of uncommon power and extent. One hundred and twelve have already made public profession of their faith in the Redeemer, and the work still continues. But the most interesting display of the grace which brings salvation, during the past year has been witnessed in a little cluster of towns in the counties of Windham and Tolland, where the meeting of the General Association, in June last, evidently had considerable influence in preparing the minds of the people for attention to their spiritual interest which has been experienced. From Tolland the good work spread during the subsequent season of autumn, winter and spring, embracing in its progress both societies in each of the towns of Coventry and Mansfield, and the first society in Lebanon. In all these places



he work has been about equally extensive, and apparently productive of about equal good to the souls of men. In some of them it has been attended with a degree of rapidity and power, which has hardly been before known within our limits. The progress of salvation was truly wonderful and glorious. As the devout beholder witnessed the manner in which the conquests of the Redeemer were multiplied, it was strongly impressed on his mind, that all which men could do was to stand still and see the salvation of God. In Somers and Tolland, about two hundred and twenty have already been united to the congregational church. In many of the instances above mentioned, the revival of religion has put a new aspect on the face of society. It has a most auspicious bearing on the future interest of the Redeemer's kingdom, from the fact that the subjects are principally among the rising generation. The change recently witnessed in this class of the community, is surprisingly great. In these congregations most of those who are esteemed the flower of the youth, the first of education and influence, may be seen sitting together in heavenly places in Christ. Those who a short time since, were accustomed to meet for vain amusements, now meet for prayer and religious conversation, and to sing praises to God. Several of our pastors and churches may well unite with joyful acclamations in saying, "The Lord hath done great things for us, whereof we are glad." In a few other places besides the above, a degree of special religious excitement has existed, and partial accessions have been made to the church. In some revivals are now in progress, or are hopefully commencing. Among these may be numbered the town of Kent, the first society in Chatham, and the society of Ridgebury.

Among the tokens for good, and the things which we would earnestly recommend to the friends of truth and righteousness, we will not neglect to mention the Sabbath morning concert of prayer for the outpouring of the Spirit on the Colleges in our country. That the members of these societies "be all taught of God," we deem of vital importance to the future prosperity and glory of the Redeemer's cause. And we would urge upon all the members of our churches, and all others, who love the Lord Jesus Christ, to pray that he would pour out his spirit more and more copiously throughout the world; that in the praying circle, in the family, and in the closet, they would give him no rest, till he make Jerusalem a praise in the earth.

#### INTEMPERANCE.

A writer in the Statesman remarks that in the year 1822 forty-four persons died in this city from intemperance, and that during the same period thirty-three persons were sent to the Lunatic Asylum whose insanity was caused by intemperance! Shall nothing be done to arrest the progress of this depopulating and soul-destroying plague? shall we turn a deaf ear to these cries from the mad house, and the grave! Shall the reiterated appeal to our Christian feelings and to common humanity, be unavailing? We will address then a motive, which is unfortunately more operative. We will prove that this destructive vice is the immediate cause of the heaviest tax levied upon the community. We will prove that the sums drawn from our purses for the support of men who have been suffered to render themselves miserable and useless, would build our canals or our navy, pay our national debt, or enable us to extend the blessings of the Bible and of Christian institutions to every portion of the globe.

In the year 1816 the Moral Society of Portland made a Report, in which it was stated, that out of 85 persons, supported at the work-house in that town 71 became paupers in consequence of intemperance, being five-sixths of the whole number; and that out of 118, who were supplied at their own houses, more than one half were of that character. The expense of supporting the poor of Portland, during the year referred to, was upwards of 6000 dollars; more than two thirds of which, it was estimated, went to support those who were made paupers by their vices. Thus did a town containing little more than 7,000 inhabitants, tax itself four thousand dollars a year to support the victims of intemperance; if such is the fact in a place where there is virtue enough in the people to support a Society, established for the purpose of suppressing vice and immorality, and where all the respectable part of the community are arrayed against this vice in particular, what must be the case in those parts of the country where no

such restraints exist? Yet, if we suppose that the rest of the country pays only in the proportion of the town of Portland, we shall find that in the shape of poor taxes, the people of this state pay every year \$800,000 for neglecting to adopt vigorous measures for the suppression of intemperance; and if we extend this calculation to the United States, it will be found that the nation is taxed on this account more than SIX MILLION DOLLARS annually!

Six million dollars will pay for the canal from Lake Erie to the Hudson. Six million dollars will open a still-water navigation across the Alleghany mountains from the Ohio to the Chesapeake. Six million dollars is more than the annual expense of the national government under Washington's administration. Six million dollars, annually, would, in a few years, extinguish our national debt. Six million dollars per annum, would constantly support twenty ships of the line and twenty first rate frigates, in actual service. Six million dollars annually for twenty years, would supply every family on the earth with a Bible.

Let it be remembered, then that intemperance is the cause of the heaviest tax which is paid by the people; and let no man hereafter complain of the weight of taxes, who refuses the support to associations for the suppression of intemperance. If our national government wish to increase the navy, let them tax whiskey; and if the Christian philanthropist wishes to confer a double benefit upon his species, he will do all in his power to destroy those vices among his own countrymen which now exhaust his income, that he may have a larger charity to bestow upon the perishing heathen. [N. Y. Observer.]

"The facts above stated, respecting the poor in this town, were undoubtedly true. It was also true in 1816 that a Society existed, which bore testimony against the prevailing vice of intemperance; and the testimonies we believe had to some extent a salutary influence. But the society has remitted its exertions, and become extinct; few other restraints are in operation; and intemperance comes in upon this community like a flood." Ed. Mirror.

#### From the Family Visitor.

MR. EDITOR.—In a late Washington paper I read, not without some surprise, the following paragraph.

"Since the Christian era, there have been 1919 eclipses of the Sun, and 2752 of the Moon. Between this and the commencement of the twentieth century, there will be 86 eclipses of the Sun and 120 of the Moon. During the period of 1823 years, 14 different years have had no eclipses. In 1897 there will be none."

Neither of these statements is correct; & I am unable to conceive on what authority they are made. Every treatise on Astronomy even the most simple and elementary, states the fact, that no year passes without at least two solar eclipses, and that there are more eclipses of the Sun than of the Moon. The proportion is nearly as three to two. And this will continue to be the case, as long as those laws are continued in existence, which constitute the basis of all Astronomical calculations.

I rejoice that it is not in the power of every dabbler in this science, to destroy the harmony and order which pervade the solar system; for, really, I should feel myself mighty unsafe in it, if I anticipated the fulfilment of all their predictions. Only a short time has elapsed, since we had an article traversing the continent, which threatened us with a total eclipse of the Sun on the 27th June 1824, when we should all be left "for the space of two hours & fifty minutes, in sublime and pleasing astonishment!" No, I must confess, that when I saw this mixture of falsehood and absurdity copied into all the newspapers both far and near, there was not much pleasure or sublimity mingled with my astonishment.

While such statements as these pass so currently among those who ought to understand, at least some of the first principles of the science, what can we expect among the great mass of the people, but a superstitious regard to the influence of the moon on the weather, agriculture, animals, &c. &c. And here I hope I shall not be denounced as an infidel for saying that we have no proof of any such influence; or be thought presumptuous for suggesting to Almanac makers the expediency of ceasing to deceive the public on this point. Great inconvenience is frequently induced by the fanciful necessity of killing hogs, beeves, muttons, &c. when the sign is right. And now suffer me to say, as a proof that it is always right to those who fancy it to be so, that to those who look for it in the Almanacs, the sign is almost always wrong.

In most Almanacs that I have seen, the signs all stand thirty degrees from their true place, in consequence of the recession of the Equinoxes; for it was the Constellations or Signs in the Zodiac, and not the arbitrary divisions in the Ecliptic, which, in the superstitious view of the ancients, exercised such a mighty influence over all terrestrial affairs. It is the latter however, which are generally regarded with so much reverence at present; and which will, in the course of time, perform an entire revolution round the heavens! What need of further proof that the influence of the Signs is all imaginary? M.

From the Religious Intelligencer and Ev. Gaz.  
JUVENILE EXPOSITOR.

Behold ye despisers, and wonder, and perish Acts.

He that despiseth his ways, shall die. Prov. xix. 16.

About the year 1793, an awful incident occurred in Salem, state of New Jersey. There had been a revival of religion, and God's people had been disturbed with riot and mobs; but on making application to the civil magistrate, these tumults had been effectually suppressed. The thoughtless opposers of religion turned their attention to a new method of entertainment, and acted in a farcical way religious meetings, pretending to speak of their experiences, to exhort &c. to amuse one another in a profane, theatrical manner. One night, a young actress stood up on one of the benches, pretending to speak to her experience, and, with mock solemnity cried out, "Glory to God, I have found peace; I am sanctified; I am now fit to die." Scarcely had this unhappy girl uttered these words, before she actually dropped dead on the floor, and was taken up a lifeless corpse. Struck with this awful visitation, the auditors were instantly seized with inexpressible terror, and every face was covered with consternation and dismay. May such awful examples prove a warning to others, that they may never ridicule religious people, or religious exercises, lest God take it as done to himself.

#### From the Christian Watchman.

##### REPULSIVE PULPIT MINISTERS.

A minister of the gospel enters on the duties of his office, with a resolution to serve Christ faithfully, and to promote, in the highest degree possible, the welfare of the Church. But being irritated perhaps by ill treatment, or soured by the ignorance and stupidity of his people, he contracts a habit of preaching and conversing, without the appearance of the emotions of love. He may still declare truths calculated to be useful; but he is wanting in tender paternal feeling. He is not gentle among his people. He does not weep over them. He does not pant for their conversion; does not travail in birth that Christ may be formed in them; and is not willing to suffer for their salvation. And he may at length become so alienated from them, that he can take no pleasure in any exertions for their welfare. Mixing the acrimony of his temper, and his convictions of duty and his zeal to do good, he preaches divine truth with harshness, and really seems to think he does God service by reproaching and vexing his hearers, and letting them see they are the objects of his contempt. Sometimes he storms and casts his thunderbolts at them, as though he were commissioned, not to invite them to heaven, but drive them to perdition. Or, if he falls short of this excessive degree of ill temper and violence, he still has so much of it, as to give an unlovely and repulsive aspect both to his character and ministry. The natural consequence is, that his people have less love and esteem both for him and for the religion which he preaches. They are less disposed to listen to his instructions, and less prepared to derive benefit from them. The Spirit of God may indeed give efficacy to the truth, even when preached in such a faulty manner, and many sinners may be converted; but their religious character will, in all probability, partake of the faults of their spiritual father. If he is uncandid, censorious, bitter, violent; they will be so too. Divine truth itself, the means of their sanctification, when it comes to their minds from such a minister, is associated with acrimony and harshness. The truth makes its own impression; and so does the acrimony.

#### From the Youth's Herald.

##### SENTENTIOUS

When I find that religious newspapers are fast multiplying in our country, I consider it a token that a taste for religious reading proportionably increases;—and

when I see the Editors of these, casting their profits into the treasury of the Lord, I think they are practising upon the apostolic injunction, "to do good and to communicate forget not."

When the ministers of the Gospel spend most of their time in contending about the non-essentials of religion, I fear they omit weightier matters, and at the last day will find the blood of souls on their skirts.

When Christian professors strenuously oppose the pious exertions of others in doing good to their souls, I feel sorry they have not a better cause to plead, and suspect that when the judgment of the Court of Heaven shall be awarded, they will find to their sorrow, that they have been engaged on the wrong side of the question!

When Christian females can spend half a day together, without introducing the subject of religion, I should think a reflection of it would prove a thorn in their pillow at night.

When young clergymen betray an ardent desire for popularity, I fear they are seeking to become what Christ never was.

When professors receive with antipathy, the intelligence of revivals of religion, I fear there are more Laodiceans in the camp of the Lord, and that Judas was not the only one, of whom "it had been better"—will be predicted by our Lord!

There are some professors of religion, who advocate the importance and propriety of having the manners of their children polished in the dancing assembly. I wonder if they would be as strenuous in this, if they should reflect that their children have souls that are immortal, and if they die without an interest in the Saviour, they may spend a long eternity in execrating this miserable indulgence?

#### DANGER OF PROCRASTINATION.

##### By a Christian Minister.

In the exercise of the appropriate duties of my office, I have seen the death of a hopeless man, who had all his life been putting off religion to a more convenient period; but death came first, and brought with it the pains of hell to torment him before his time. My heart sickens at the thought of scenes which I am forced to witness, without being able to administer the least relief. The dying send for us; poor straws as we are, they catch at us in the hope of rising above the fiery billows which are overwhelming their souls; with beseeching eyes, even after their tongues have ceased to speak, they ask, Is there no hope for us? Weeping friends, distracted relations, repeat the question; Is there no hope for our dying friend that his soul may be saved? The dying thief is on every tongue.—Is there not hope there? Cannot God's Almightiness avail to rescue him from the devouring flames? overcome by such scenes, the Ministers of God are often tempted to speak words of hope which never could be realized. We are about to point the eyes of the dying to him who expired in hope and joy on the one side of the crucified Jesus; but when we do it, the dying man forbids, he has the sentence of death in himself; there is no peace, he cries, to the wicked; and if we bid him look to one dying malefactor receiving pardon, he turns to the other dying in his sins and says, that is my case; thus I die with Heaven's curse upon my guilty soul.

#### Theological Repository.

#### PALESTINE MISSION.

Extract from the journal of Mr. Temple. September 1, 1822.

Last Sabbath we opened a Sunday School in our house for the benefit of the English children belonging to our little congregation. We are happy to find among our juvenile pupils, six Maltese children, and a little Jewess, together with about thirty English children. We are assisted in this enterprise by the labours of our pious friends. Much difficulty was anticipated in establishing such a school; but we have been most happily disappointed in meeting with very little.

To-day our little Jewess wished to read with some young Misses, who were reading to me in one of the Evangelists. I took her Bible, which was Italian, and pointed to the chapter where they were reading; but as soon as she discovered that it was in the New Testament, she seemed alarmed and said, "Questo non e buono." That is, this is not good: and I could not persuade her to read more than a verse or two. It was afflicting to me to find this little creature beginning to display the same prejudices against the New Testament, which have distinguished her forefathers. We regard it, however as a peculiarly auspicious circumstance, that



her parents are willing to send her to be taught by Christians. She is about twelve years of age, reads and spells only Italian, has apparently a good disposition, and her lessons are thoroughly committed to memory. The Jews are held in great contempt among the Maltese, and it is not long since they were forbidden to lodge within the walls of this city.

A letter from Mr. Temple, dated April 25, 1823, informs that they are printing a variety of tracts in Italian and Greek. Mr. T. considers the first cost of these to be even less than that of the tracts of the American Society.

Extract of a letter from Mr. King, dated Alexandria, Jan 20, 1823.

Through the goodness of the Lord, I arrived here with Messrs. Fisk and Wolff, the 10th inst. after a pleasant passage of seven days from Malta. We have been continually occupied since, in selling and giving Bibles, and in reasoning with the Jews and Gentiles. We have preached to congregations, consisting of from six persons to one hundred and thirty persons, in five languages. We have sold 100 and given away 50 copies of the Bible in ten languages. The Catholics in the convent have excommunicated us and our books, and ordered the books to be burnt. Some few Bibles have been burnt. Still the people are most of them for us, and one priest has refused to preach against us. There seems to be much excitement here; and the word of God runs and I believe will be glorified. Mr. Dovetti, the French Consul General, has received me with much kindness. I was introduced to him by the Asiatic Society. The day after my introduction, I dined with him. The Superior of the convent applied to him to prevent the New Testament's being used in a school here; but he refused. Blessed be the name of the Lord for this. The schoolmaster, who is a Catholic, and has about forty pupils, bought fifteen Testaments, and we have given him fifteen more. These are now read by his pupils in the school.—This morning we have heard, that he has been excommunicated.

Every day here has been interesting, and God seems truly to bless our feeble efforts. Could you have seen us here sometimes, with Jews around us, speaking to them of Him, whom their fathers crucified, your heart would have leaped for joy. The Bedouin Arabs have just been robbing a caravan, near Mount Sinai; and it is thought rather dangerous going through the desert. But if the Lord be with us, we have nothing to fear.

#### JEWS ON THE CONTINENT.

From the London Jewish Expositor, June 1823

Mr. Goldberg the society's missionary, continues to be employed in Dresden. He has also repeatedly visited Leipsic, to assist Mr. Smith, agent in that city for the Society.

"Here," Mr. G. remarks, "among the many thousands from different parts of the world, Mr. S. and myself have had opportunity of witnessing the Spirit of life giving breath to these dry bones, and to convince ourselves, that the greater part of the Jews entertain now more just and sound notions with regard to their religion, and its relation to Christianity than formerly, and are ready to give up the opinion of a Messiah who is yet to come. Through the blessed activity of your Society, many of them are now reading the New Testament and other useful works, by which means their superstitious zeal has been cooled, their hostility and prejudices against Christianity have been overcome, and they themselves prepared for joining the church of Christ." He also states that the Jews have gladly purchased the New Testament and other useful books.

In another visit to Leipsic, Mr. G. writes, "On the very first day of my arrival in that city, I met some Polish Jews, to whom, during the last Easter fair, I had preached the Saviour of the world. They cordially rejoiced at seeing me again, and promised to call on me this evening, which they also did. They behaved very friendly, and one of them told me, that he had often read the holy Scriptures, and thereby had been brought to a sense of the depravity of his soul. During my whole stay at Leipsic, I was almost every evening visited by a Jew, who brought other Jews with him, with whom I had long conversations on the way of salvation. They always behaved quietly and attentively, and never offered to oppose. Their behaviour in conversation, gave me reason to hope, that many of them will quietly examine, and perhaps, ultimately receive the saving truth of the

Gospel. They generally listened to my words with great attention, turned over the passages referred to of the Old Testament, and marked them; they sometimes asked me to repeat or to explain what they had not well understood, made questions, uttered doubts, laid open their prejudices, always received my instructions with modesty. A Greek Jew, who came to my friend to buy some articles, and saw my books lying on the table, took a Jewish German New Testament, and read it with so much eagerness as to make him forget his business. He asked me what book it was? I told him it was the New Testament, in which we were taught how we here may lead a godly life, and obtain salvation hereafter. I caused him to read the third chapter of the Gospel of St. John and explained it to him. The impressions it produced on his mind, and the emotions I observed, were to me a new proof of the life giving power of the word of God. I went with him through the promises of the Old Testament referring to the Messiah, and every passage appeared to him in the light of divine truth, whereby he was strongly affected. He held the New Testament close in his hands, and asked me to sell it to him. I said, as I see you are desirous to read it for your improvement and instruction, I will give it to you in remembrance of our conversation this day. But he absolutely refused accepting it as a donation, and I was obliged to take the cost price, which he gladly paid.

From the Pittsburgh Recorder.

#### REVIVAL OF RELIGION.

The following extract of a letter to the Editor, from Rev Geo. Scott, dated at Hookstown, Beaver C. Pa. August 4, 1823, contains very pleasing intelligence of the progress of religion in the Flats and Mill Creek congregations.—May the good work extend, and all our churches be visited with a rich effusion of the Holy Spirit!

"On Sabbath the 8th day of June last, the sacrament of the Lord's supper was administered in the Flats congregation; on which occasion 56 persons made application for the distinguished privileges of the church, 45 of whom were admitted, and of these ten received baptism. The scene was solemn beyond what I have ever witnessed in these congregations. Six of one family publicly devoted themselves to God with all the others who were admitted, viz. the father, mother and four children all come to adult years. Since the commencement of this gracious work last fall, I have conversed with 118 persons who were under serious impressions, 4 of whom are since dead, and 7 have removed from the bounds of the congregation. I have since heard of six more that have been brought under serious impressions: making the whole number that has come to my knowledge to be 124. How many of these may be the subjects of a change of heart God only knows: but as far as I can learn, but one of them has turned back to carelessness and folly.

Convictions, for the most part, appear deep. Sinners are brought to feel the awful depravity of their own hearts; but few are filled with those terrors which usually accompany general awakenings; and those who have been admitted, have had clear and scriptural discoveries of the doctrines of grace, and of the plan of salvation. There are now three praying societies of young men in the 2 congregations, which I occasionally attend. The work however, is not general through the congregations, although some individuals are brought under convictions almost in every quarter; but, in Mill Creek, it is chiefly confined to a society that meets weekly for prayer in the vicinity of Hookstown; and, in the Flats, principally along Tombleton's Run, and in the vicinity of the village of Manchester.

The means which appear to have been peculiarly blessed were the preaching of the doctrines of the cross of Christ, social prayer, religious conversation among the members, visitations through the congregations by neighbouring ministers, and instructions given in the Sabbath Schools.—It is worthy of remark, that the work is almost entirely confined to the families which have taken an active part in the Sabbath School Institution. The subjects of serious impressions are of all ages from eleven to sixty: but convictions have been particularly powerful among the youth.—Indeed, taking every consideration into view, the work has manifested itself to be of God; and to him be all the glory.—Dear sir, pray for us, that God may grant us a more powerful shower of divine grace.

And that all the churches of Christ may partake of the same blessing is the sincere prayer of yours in the Gospel,

GEO. SCOTT."

#### REVIVAL IN CANNONBURG, PENN.

By information received in this place we learn, that a most powerful work of grace has commenced in the college in the above place. It was first discovered at a communion season which was held about 8 weeks ago; and has been more powerful in its operations, in some instances, than any we have ever heard of. After its commencement, a young man by the name of Moore, "one of the first young men in the college" was called from this world. His zeal at the commencement of the work was very great. All, when under the lash of conviction ran to him, some in such agony of soul, as to throw their arms around him and exclaim "Oh! Moore, Moore, what shall we do?" He made it his business to visit the rooms of the anxious students, to comfort and pray with them. But in the midst of this zeal he was called away to his Master. He was but a few days sick. This providence was the means of awakening several of the most profane in the college, who, in the first impulse of conviction were forced to scream out. At this time conviction was rapid and very powerful, and at the date of our information, it was still progressing, and gave every evidence of a continuance.

We are sorry we could not procure the letter for insertion. We have, however, given the most general particulars. As it is the desire of the professors in the college that the work should be kept silent for some time it is probable no official information will be given to the public.

Colleges should be considered nurseries of christianity; and while God is disposed to make them such, by pouring out his spirit upon them, we should be humbly engaged in supplicating his throne for the speedy accomplishment of His purpose. Has he promised to answer prayer? and will we not try the truth of his promise? Will we not ask him to cast salt into these fountains, that they may send forth more enriching streams? [Rel. Mes.]

Revivals.—A correspondent writes to a friend in this city, that in Adam's Mass there is now a glorious revival. About 100 have recently joined the Baptist Church.

The editor of the Gospel Palladium remarks, "We are happy to learn that revivals of religion are experienced in Wolfborough, N. H.—Weymouth, Upton, and Wareham, Mass.—Milan, N. Y.—Lebanon and Sterling, Con."

Revival in Boston and Charleston.—We stated on the 9th inst. in enumerating the number of persons added to the churches, that "12 or more" were approved for admission to the Union Church; since that time twenty one persons have been pronounced for admission to Union Church—making two hundred and thirty three persons admitted and pronounced for admission to the four Orthodox Congregational Churches thus graciously visited since the Revival commenced. The inquiring meeting on Monday evening last, afforded additional evidence of the presence and power of the Holy Spirit.—Brethren, "He that sleepeth in harvest is a son that causeth shame." B. Rec.

#### FLORID PREACHERS.

There are a sort of preachers in the present day, I am loath to call them ministers, who are more solicitous to make their impressions good, than their hearers; and had much rather hear their praise, than their sighs; and that their auditors should admire their fine language, than follow their best counsel. In such sermons, there is little spoken, either from the heart, or to the heart; the orator and the auditory agreeing together to deceive themselves. As the conversion of sinners is neither the effect nor the aim of such florid and unedifying sermons; the business is transacted on both sides, as if the preacher had done his part, when he had shown his wit, and the hearers thought they had done theirs, when they had commended it.

#### THE NEGRO'S PRAYER.

A poor negro, at one of the prayer-meetings of seamen in Liverpool, (Eng.) when the superintendent requested that some seamen would engage in the devotions, began this solemn duty; and he was scarcely intelligible, from his imperfect knowledge of English and uncouth mode of arranging his words, yet his deep sense of the necessity of the salvation of his soul was evident, from what was understood.

The following affecting and pathetic expressions which he used in his prayer, with the strength of thought inseparable from such native eloquence, could not be surpassed in effect from the most studied arrangement of the English language. These were his words:—

"O God Almighty—Jesus Christ me Saviour—me know, if me lose one arm, me have other arm; me live, me do without arm;—me lose one leg, me have other leg; me live, me do with one leg; if me lose one eye, me live, me see with one eye;—but me, if me lose me poor soul, me have no more soul, me no live, but die in hell fire!"

The Lord has made this meeting a great blessing to the poor negro. When visiting his native shore, how pleasing it will be to him to tell his countrymen of Jesus Christ, the Saviour of sinners!

#### IRRESISTIBLE GRACE.

A lady being in company with a clergyman, who was railing against what he called "irresistible grace," because he thought it was incompatible with free will, thus answered him: "Not at all," said the lady; "Grace works effectually, yet not coercively. The will of God's people is drawn to him and divine things, just as your will would be drawn to a bishopric, if you had the offer of it."

The growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers and frosts, pass upon it, before it comes to perfection; and in winter when it seems dead, it is gathering strength at the root.—Newton.

#### IDOLATROUS PROCESSIONS AT NELLORE.

At Nellore the processions have an imposing aspect. The large car on which the idols are borne in the great procession, is not less than 60 feet high, and so large that many hundreds of men are required to move it. There are other cars used at different times, but all are on the same plan.

Those who have seen a painting of Juggernaut's car will not need a description; for those who have not, the following may, perhaps, answer. First, are two or more pairs of strong plank wheels, like those of a small cart, on which is placed a large rack, as may be called, or frame of strong timbers, from 15 to 50 feet long, according to the size of the car.—From this ascends a pyramidal tour, divided into open galleries, lessening, one above the other, till you come to the canopy at the top. These galleries are supported by pillars which are of fine carved work, filled with images, and decorated with many white, red, purple, and other gay colored wreaths and tassels, hanging around in every direction. The lower galleries are generally filled by the brahmins; and in the upper, in a kind of chair of state, is the god, covered with a rich canopy, ornamented with flowers, and surrounded with almost every thing either gaudy or elegant. To the car are attached strong cables, by which the multitude draw it slowly along. Before goes the band of music, then a great number of lamps, ensigns, and umbrellas: after these the attending brahmins and the dancing girls, immediately before and around the car. The latter often dance before the idol. They are generally among the most handsome native females, and are very gaudily dressed, with almost as great an abundance of jewels as they can carry. Their dress is commonly a blue silk robe, covering all their body, girt round them by a variety of bands of different colored silks, and with chains of gold. On their feet are a kind of greaves, covering their feet and some part of the ankle, surrounded at the ankle with small bells, that "make a tinkling as they go." Their appearance is much less offensive, and their manners less disgusting than we expected to find them. Their dancing is a kind of hopping to the sound of music, so as to strike on their bells together, and keep time, attended occasionally with a swinging and indecent motion of their bodies, and waving of their hands. The number of brahmins which attended at this time, was very great—the dancing girls about thirty. Behind the car, at the procession, we saw more than twenty miserable devotees, rolling on the ground after their god, through the whole circuit of the procession, in a most wretched condition, some of them entirely naked. The number of those who roll, is sometimes two or three hundred. They do it to perform vows made in sickness, and to obtain some temporal favours of the gods, or for objects similar to those.



## CHRISTIAN REPOSITORY.

FRIDAY, AUGUST 29.

We sometime since published a small Tract, called the "Wagoner," relating to the observance of the sabbath. Within a few days information has reached us, that a number of wagoners on the Pittsburg road, upon reading this tract, were so convinced of the soundness of its reasoning that they determined no more to profane the Lord's day, by driving their wagons. The Christian Philanthropist who carefully observes passing events, cannot fail to be gratified with the frequent evidence he meets of the utility of Tracts; and this should prompt every one whose bosom burns with love to God and his fellow-sinners, to use every mean in his power to introduce those silent winged ministers into every house and every hand he meets—thousands and thousands of them, are no doubt, circulated without effect; but many are blessed. A great part of the seeds sown in the earth by the Agriculturist die, and never produce fruit, but this does not discourage him. Let Christians "go and do likewise."

We this day publish (see our first page,) some interesting extracts from the "Ninth Report of the American Tract Society." This Society originated in the donations of 58 gentlemen, in various sums of from 20 to 275 dollars each, amounting in the whole to 3,770 dollars. Its funds are now very considerable, arising among other sources from the life subscription of 389 persons of 20 dollars each. During the last year, 63 life subscribers have been added, at 20 dollars each—nearly 200 of the life subscribers (ministers) have been made so thro the benevolent exertions of pious females!—This Institution has many auxiliaries, and numerous depositories for Tracts, and appears to be highly blessed by the great Head of the Church, in bringing about his purposes of love to his fallen creatures. They have lately appointed an Agent to travel thro the Union, for the purpose of forwarding their benevolent plans; who has been greatly blessed in his exertions. "He was received and treated with great kindness: nothing but information concerning the Society was found to be wanting, in order to engage the hearts of Christians warmly in its support."

For the Christian Repository.

"There stands the messenger of truth;  
"There stands the legate of the skies;  
"His office sacred; his credentials clear."

Imagine to yourself a venerable old man of seventy five, with his head covered with the drivensnows, arising and with all the affection of a kind father and all the ardor of a Christian in his first love entreating you, by all that is persuasive, touching and melting, to attend to your best interests, to seek the pearl of great price, to lay hold on the only hope set before you in the gospel, without any delay; and you will have some idea of Mr. Isborne and his discourse on Friday night last. Added to ardent piety, if eloquence consist in seizing and keeping the attention, expelling every thing indicative of slumber and exciting, warning and melting the heart, he certainly is an eloquent man. "Verily, verily, I say unto you ye must be born again," was his motto. No dry details succeed—no long introduction is admitted—he enters right upon the matter, and urges the absolute necessity of a new birth; a radical change of heart, demonstrating that without which it is impossible in the nature and fitness of things, for any one of the fallen sons of Adam to enter the kingdom of heaven, or to be happy even if he were to be admitted. His address was interspersed with many short, striking and appropriate anecdotes, which rendered it more impressive, novel and interesting. He has undoubtedly judged aright in adopting the persuasive, rather than the compulsive system. As the servant of the Most High is commanded to declare the whole counsel of God, he should occasionally portray the horrors of hell, and let the vivid lightnings and awful thunders of Sinai flash and roar; but the burden of his song should be directly opposite to this—the sweet accents of redeeming love and proffered grace. We naturally revolt at compulsion, and think ourselves too heroic to be daunted by dangers apparently at a distance. Hence, as soon as a speaker commences in this strain, we throw the seven-fold shield of Ajax around our hearts and determine to remain invulnerable. But "the gentle hand leads the elephant by a single hair." A continued dropping of soft fluid impresses the solid marble. So constant reasoning, persuasion, and pathos, with the blessing of Heaven, will finally impress, affect and meliorate the most obdurate soul; and if we may judge from the profoundness of the silence that reigned, and the copiousness of the tears that flowed, there were many impressions made that blessed night which eternity will never obliterate. Mr. Isborne, we believe, was among the first who were sanguine in the opinion that our hardy but generous Mariners were susceptible of divine impressions, could be brought into the fold of the good Shepherd and be saved from the pollutions that are in the world. He has since gratuitously directed his exertions to the christianization of this useful, but almost spiritually forgotten people, and blessed be God his exertions have been crowned with much success. Disinterested, venerable old man! Be of good cheer! Go on in your labors of love, and while the last days of the renowned conqueror are passed in sullen gloom and dark despair, "your last days will be your best days, and your last comforts your sweetest comforts."

"May God and good angels guard you"  
AN AUDITOR.

## SELECTED SUMMARY

Mr Garry Bishop is appointed by B. of M. under G. A. to labor as a missionary for six months in Chester County, Penn. The Bible is printing in Greenland!—Truly it is spreading to "the ends of the earth." There are no human beings living north of Greenland.

**The Bible in Sweden.**—The present King of Sweden said to an Agent of a Bible Society, who lately visited him, "You see, sir, that, as a Christian and a King, I feel myself bound in duty to support the circulation of the Bible."

**Scott's Bible.**—Messrs. McCarty and Davis of Philadelphia, announce their intention of stereotyping this valuable commentary.

**Deaths in Philadelphia** the week ending 16th August, 1830. The majority of these have occurred in the Liberties. The city is unusually healthy.

Nearly 300 children, voluntarily given up by their Jewish parents, have enjoyed the benefit of Christian instruction in the schools of the London Jews Society since its commencement. As fast as the time arrives for their successfully leaving school, the children readily find situations with Christian masters. The present number of scholars is 82.

The Theological Seminary at New-Brunswick, belonging to the Dutch Reformed Church has 21 students. The edifice belonging to Queen's College is to be purchased for the use of the Theological School—and from the great exertions making to endow professorships, and otherwise augment the funds, there is reason to expect that the Seminary will flourish.

The emperor Alexander, it is said, has given orders, that contributions be collected in the Russian churches, for the support of the Greeks, who are prisoners to the Turks.

**Malta.**—Dr. Naudi writes from Malta, "It is amazing how many calls for religious things are now daily increasing in these parts, since the spreading among us of the Holy Scriptures"—through the instrumentality of the English and American missionaries on that island.

**Palestine.**—The London Jews Society have opened a special fund, for the support of a mission to this interesting spot. The President of the Society subscribed £50 immediately, & great confidence is expressed that many friends of Israel will gladly pour their offerings into this department of the treasury.

The Wesleyan Missionary Society also, proposes to establish a mission at Jerusalem, and a subscription is set on foot.

The appointment of Reginald Heber to the Bishopric of Calcutta, is an auspicious event for the interests of religion. He is a warm friend of Bible and missionary societies.

Charles Belmont, a butcher, was fined 50s. for wantonly stabbing a calf in the neck. For default of payment, to be committed 3 months at hard labor in the house of correction.

Professor Meinaele, of Halle, has just succeeded in producing a brilliant illumination, by means of electric light, with the aid of artificial air inclosed in glass tubes. As the electric sparks propagated themselves to infinity, the Professor thinks it will be possible to light up a whole city with a single electrifying machine, and at a very trifling expense, by the adoption of valuable improvements to the apparatus, which he has already invented.

**Ireland.**—In Ulster, the proportion of children receiving instruction in schools, when compared with the gross population, was 1 to 12—In Munster, only 1 out of 500 was a scholar; and in Limerick, that focus of murder and rapine, one child only, out of nine hundred and seventy six persons was receiving instruction. Two millions of souls at present existed in Ireland who could speak no other tongue but the Irish, and in that tongue not a bible could be found.

The British government contemplates the gradual abolition of Slavery in her West Indian Colonies. One plan is to allow the slaves a portion of their time, to earn the means of purchasing their freedom—another is to provide, that the children of slaves shall be free at a certain age.

**Greece.**—The news of the capture of Lepant by the Greeks is confirmed. It is also stated that Negropont, one of the most important fortresses of Greece had surrendered, and that all the Morea, is restored to order.

**The Mails.**—An attempt was made on the night of July 12th, to rob the mail near Georgetown, S. C. It was saved by the horses' taking fright, and fleeing from the robbers.

**Delay.**—A cause has just been decided in the court of appeals of Maryland, which has been pending more than 18 years.

**Marvelous.**—A body of ice fell during a hail storm, two or three weeks since, in Monson, Mass 4 feet long, three feet wide, and 2 feet thick. It had the appearance of a complete body of hail-stones.

**Sight Preservers.**—A gentleman has invented a machine to take off the glare of white paper, or needle work and which cools and softens the rays of light issuing from a lamp, or candle. It sheds a delicate tinge of green upon paper, within its influence; and renders print, however small quite distinct by candle light.

**Fire at Richmond.**—The Penitentiary at Richmond was discovered to be on fire on the night of the 8th inst, but not in time to extinguish the flames. The prisoners, 340 in number were rescued from the flames and secured in the capitol.

**Phil.**—About nine o'clock on Wednesday evening two new three story brick houses and the contiguous back buildings thereunto belonging, situate in Third street, between the mansions of the late Benjamin Chew and Thomas M. Willing, Esquires, were discovered to be on fire. The northernmost house and back buildings were completely destroyed, and the house south of the above, and adjoining that of the late Judge Chew, was considerably injured. [Daily Adv.]

## POLITICAL

LATEST FROM EUROPE.

New York Aug. 23.

Our latest London date is July 4th, when Spanish five per cents were at 32. The day previous they were 31 7/8.

Sir Robert Wilson is said to feel the greatest confidence in the success of the Constitution. Guerillas are forming fast in Galicia, and that kingdom will doubtless defend itself. The Spaniards hope for pecuniary aid from England.—Baltastros has a pretty large and powerful army.

The Courier of the 2d, declares that if the King of Spain is reinvested with his authority at Cadiz; the British government will probably acknowledge the constitutional court—certain it is the king of Spain considers the presence of Sir Wm. A'Court necessary to his security.

**Great Britain.**—House of Commons, June 23d. 5,000l. was moved, (10,000l. having been before appropriated to this object) to the Society for promoting the circulation of the Scriptures in North America. This motion was carried as was also a motion to grant 15,000l. to facilitate emigration from Ireland to Canada. June 17th, Mr. Wilberforce presented several petitions against the continuation of Slavery in the West Indies.

A bill was offered by Mr. Wilmot, and passed, granting £70,000 to encourage emigration from Ireland to Canada.

The disturbances in Ireland are becoming more and more serious and alarming. We have the details of several affrays before us, in one of which (between a detachment of horse, and a party of ribbonmen,) two of the former, and their horses were killed, and of the latter, eleven were killed and several wounded.

**Greece.**—The Greek national assembly, known as one central democratic government, consists of two branches, the Legislative, of which George Konturioti is President, and the Executive of which Petro Mamomichalas, called Petro-Bey, is President.

**News from Spain.**—Received at New-York, Gibraltar papers to the first of July. The French troops consisting of only 4000 foot and 500 cavalry, entered St. Mary's, opposite Cadiz, and three miles distant, on the 23d of June. Here they are a small force in tranquility, within three miles of the Cortes and King, without being destroyed, or threatened with destruction—while, from their position, they can throw shells into the town and destroy it. The blockade by sea is close, and all possibility of supplying the town with provisions from this source is destroyed.—Thus the last city of refuge to the King and Cortes may be starved into submission.

**Extract of a letter, dated Gibraltar, July 23.** Cadiz still holds out, and there is not much probability of its surrendering. It is reported that a battle has been gained by the constitutionalists over the French in Catalonia. Gen. Lallemand is said to be in the neighbourhood of Valencia, with a good force. In this neighbourhood, Terriffa, Algeiras and St. Roque are in the possession of the Constitutionalists, so that the cause of the Spaniards is not desperate.

A letter, dated 24th July, at Gibraltar, to a respectable merchant in this city, (Philadelphia,) states that "vast supplies of provisions" have reached Cadiz, and that there is no danger of a surrender from the want of food.

True American.

**South America.**—Laws of Columbia.—On the 18th June, 1823, a new law was approved by Santander, Vice President of the Republic, for the encouragement of emigrants from Europe and North America. It provides for the survey of 4,500,000 acres of uncultivated land, to be given in farms of 200 acres to each family of actual settlers. The emigrants are to be immediately regarded as naturalized, and to enjoy all the privileges of citizens; and their lands are to be located on rivers and near harbours in circumstances most favourable to agriculture and commerce. The law is signed by the President of the Senate and President of the Representatives.

**Another defeat of Pirates.**—The United States' schooners, Grayhound, Lieut. Commandant Kearney, and Beagle, Lieut. Commandant Newton, have been cruising for some time within the Keys, on the south side of Cuba, as far as Cape Cruz, touching at all the intermediate ports on the Island, to intercept pirates. On the 21st ult. they came to anchor off Cape Cruz, and Lieut. Com. Kearney went in his boat to reconnoitre the shore, when he was fired upon by a party of pirates, who were concealed among the bushes. A fire was also opened from several pieces of cannon, erected on a hill a short distance off. The boat returned, and five or six others were manned from the vessels, and pushed off for the shore; but a very heavy cannonade being kept up by the pirates on the heights, as well as from the beach, the boats

were compelled to retreat. The two schooners were then warped in, when they discharged several broadsides, & covered the landing of the boats. After a short time, the pirates retreated to a hill, that was well fortified. A small hamlet in which the pirates resided, was set fire to and destroyed. A cave, 150 feet deep, was discovered near where the houses were, and after considerable difficulty a party of seamen got to the bottom, where were found an immense quantity of plunder, consisting of broad cloths, dry goods, female dresses, &c. &c. Many hundred bones were also in the cave, supposed to have been unfortunate persons who were taken and put to death. A great deal of the articles were brought away, and the rest destroyed. About forty pirates escaped to the heights, but many were supposed to have been killed from the fire of the schooners, as well as from the men who landed. The bushes were so thick that it was impossible to go after them. Several other caves are in the neighbourhood, in which it is conjectured they occasionally take shelter.

## INDIAN HOSTILITIES.

St. Louis, August 2.

A succession of calamities, involving the lives and property of the Indian traders, follow each other in quick succession. Scarcely had we penned an account of the disasters brought by the last express, before we are called upon to record fresh instances of savage barbarity, committed in another quarter, upon our enterprising citizens. Mr. John McKnight, an old and respectable citizen of St. Louis, trading on one of the upper sources of the Arkansas, has been murdered by the Indians, and robbed of nearly all his merchandize. He had fixed himself near the Spanish boundary, where he erected a fort, protected by a few men, with the intention of making an establishment in that quarter, and opening a trade with the Indians. But, in consequence of the unfortunate fate of Mr. McKnight, the post has been abandoned, and the party has returned to the settlements.

The Indians by whom this atrocity was committed, are called the *Camanches*, a numerous and warlike nation, bordering on the heads of the Arkansas, and spreading through a great portion of Texas. It is supposed they could bring into the field at least 15,000 warriors. The Spaniards have never been able to do any thing with them, and have almost relinquished the country to their possession. From St. Antonio in Texas, to Santa Fe in New Mexico, the Camanches roam at large the undisputed masters of the soil. All the early frontier establishments of the Spaniards have long since been cut off by those Indians, and the further ingress of the Europeans entirely checked by the fears which they inspired. But the Americans they have heretofore viewed in the most friendly manner, between whom and themselves there has always been kept up a kind and mutual intercourse. The Camanches are said to be under the direction of the celebrated Caddo Chief, the same, it was mentioned a short time since, that Iturbide wished to form an alliance with, for the purpose of getting his Camanches into the imperial service, in return for which, the Caddo was to have had an "empire" on his own footing.

## SAVANNAH, July 30.

**Freshet.**—We are indebted to a gentleman from the South, for the following information relative to the recent detention of the stage, and the injury sustained by the late heavy rains between this place and Darien.

It may be stated as a matter of more than probability, that not a bridge, large or small, is left between the borders of Bryan county and Darien—and that no regular mail will again be able to pass from Savannah to the latter place, within one month at least. The fall of water is completely unprecedented in the neighbourhood where it took place, exceeding in depth from two to three feet beyond what the oldest settlers recollected. For 27 hours and upwards, it rained almost without cessation. In a letter we have seen dated at Darien the 25th instant (last Friday) it is stated that the torrents of water had carried away a great deal of the bluff; and that at Baisden's Bluff, the large academy had been swept off entirely into a gully, and that nothing but the roof was visible. The crops must unquestionably have sustained a serious injury—but its extent, no doubt, has been considerably mitigated by the cool and cloudy weather, and occasional light showers which subsequently fell, cooled the roots of the plants and prevented the scald, which otherwise would have proved fatal.

## OBITUARY.

**DIED.**—On the 23d inst. Mrs. *Susannah Freese*, in the 27th year of her age, after a short illness; consort of William Freese, formerly of this Borough.

—On the 23d inst. Mrs. *Mary Freese*, wife of Christian Freese of this Borough.

—On Monday last, the 25th inst. at her residence in New-Castle Hundred, Mrs. *Elizabeth Massey*, wife of Mr. Thomas Massey,—cut off suddenly, just in the prime of life, leaving a numerous family to deplore the loss of an affectionate wife, mother and other relatives.

—On the same day, Mrs. *Martha Gardner*, wife of Mr. James Gardner, merchant of this place. Her remains were interred on the 28th in the 2d Presbyterian burying ground. An interesting and appropriate address was delivered over the grave, by the Rev. John E. Latta of New-Castle.

## WRITING PAPER,

Suitable for stores and schools, cheap.